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18 – 20 June, 1994

Geneva, Switzerland

MINUTES

CONTENTS

CHURCHES LIVING IN COMMUNION

Theological and Practical Implications of Living in Communion
Saturday, 18 June 1994

Opening

The President, Dr. Gottfried Brakemeier, formally opened the consultation. He welcomed all of the participants, including church leaders, Council members and staff. He stated that the goal of this consultation is to share experiences and shape the work of the LWF and thus strengthen the communion among Lutheran churches.

The Deputy General Secretary, Ms. Christine Grumm, introduced the agenda mentioning the three main aspects of the meeting: worship, dialogue and community.

General Secretary's Presentation

The General Secretary, Dr. G. Staalsett, presented his paper (Exhibit B).

In the discussion, the following points were made:

- The General Secretary's paper was appreciated and recommended as a working paper for member churches.
- The agenda for communion is parallel to an agenda for peace. There are common concerns between the secular and the church agendas. The issue of development has to be related to the agenda for communion.
- The question of the importance of baptism was raised. Currently the only church in the North which accepts members who are not baptized is the Church of Sweden. However, if we continue to emphasize baptism as the only way into the church, it brings up the issue of dealing with Moslems, Fundamentalists etc. who would like to join the church. This question needs to be dealt with theologically. The General Secretary in his response to this comment referred to new emphases in the work of the Department for Theology and Studies being done by the Study Secretary for Church and People of Other Faiths.
- One participant from a church in India related to the Lutheran Church-Missouri Synod affirmed that,in his church, communion has never been a problem. He referred to Bishop Newbigin's book on this subject, "Communion – the Unfinished Agenda". The General Secretary mentioned discussions LWF had had with the LCMS some years ago and the collaboration of churches related to it in various relief projects. However, new difficulties have arisen with the establishment by LCMS of a new international body of Lutheran churches.
- The issue of the participation of handicapped people in the church was raised. The General Secretary referred to LWF conversations with the WCC on the development of joint programs in this area.
- The risk of bilateral relationships leading to dependency was highlighted.
- The flow of information between the LWF, particularly LWF Council members, and their respective churches was questioned. More two-way channels for communication should be opened.
- Who is writing the agenda for communion? Who is writing the agenda for the LWF? How can tensions be avoided between member churches and the LWF? The General Secretary pointed out that the mandate for the LWF is given by the Assemblies.
- The danger of the "missionary churches" and fundamental movements, which are sweeping Eastern Europe, was mentioned.

- Because of increasing Islamic fundamentalism, the work of minority churches in Islamic environments is becoming more and more difficult. Some of the "missionary churches" are addressing Islamic fundamentalism. How can we address this concern in a Christian way?
- How do we preach the gospel to non-Christians and to secularized people?
- More and more "Grossräume" (European Union, North America, Latin America) are developing and responding to human need. How do we, as churches, make known the nature of our contribution? The example of Lutheran help to the former Yugoslavia was mentioned. More information on such programs should be given to the public.

Regional and Council Communion Experiences

This plenary session was moderated by Bishop Herbert Chilstrom, ELCA, USA

Sister Anna-Maria aus der Wiesche (Germany), Bishop Kleopas Dumeni (Namibia), Ms. Parmata Ishaya (Nigeria), and Bishop Julius Paul (Malaysia) submitted presentations on their respective communion experience. (Exhibit numbers C2-4)

The follow up discussion was based on the General Secretary's address and the presentations. The following points were raised:

The confessional communion: referring to the experience in Malaysia and India, the importance of ecumenism was highlighted. It was stressed that a strong spiritual life will facilitate ecumenical relationships. However, it was pointed out that priority should be given to seek communion with Lutheran churches not yet members of the LWF.

The spiritual communion: it was stated that the model of a religious community as an expression of the Lutheran church is to enrich the church. The religious community has a specific mission in society. We no longer have common values and individualism seems to be dominant. The LWF is to emphasize more the Biblical aspect of its functions, going back to Word and prayer. If the communion will be a living communion, we have to do more about this. It is important to have a healthy theology, when we approach reality. The Church as spiritual communion is an icon of the Trinity and is a gift. It should be reflected in unity and diversity. (para. 8, General Secretary's Report)

The laity: the view was expressed that it is no longer possible to serve the church and the communion without fully integrating the laity. The role of the laity in the ministry of the church and the communion has to be defined. It is necessary for the growth of the church, that women and youth be given their rightful place where they can serve with all their gifts. The main goal is to integrate all the various groups into the communion in order not to have them marginalized.

Women and communion: women want to express themselves and to make a contribution in the church. In spite of affirming the ordination of women, there is still discrimination in almost all spheres of life in the church and society. The LWF Church Leaders' Consultation was asked to support the request to take action against the inhuman treatment of women, e.g., the eradication of female circumcision.

Mutual accountability: transparency was claimed from members of the communion, not only from those in the South, but also from the Northern churches.

Closer Lutheran communion in Africa: The links between African churches must be strengthened. The line from North/South is busy compared with the line from East/West. African churches have to share what they have, starting with human resources.

Conflict solving: the issue of external and internal conflicts was raised. It was underlined that often we work on solving external conflicts, but there seem to be no guidelines, experiences, or practices on how to solve internal conflict. The role of communion also has to be defined in this context.

Other questions raised in this discussion included the challenges and future visions of communion as it is put into practice; and the need for resources to build schools, hospitals and to spread the Good News. Other groups are coming in building and evangelizing. This is a concern for some Lutheran churches.

Also discussed was the name "The Lutheran World Federation". Referring to para. 40 of the General Secretary's report, the question was raised about the name of the LWF in the future. If the LWF is opened up to other Lutherans (not currently members), the name "Lutheran World Communion" might be more relevant. Later the General Secretary commented that the LWF may indeed grow out of its present name and that would need to be discussed in the years to come.

The special situation of Christians in China was highlighted. The representative of the China Christian Council, Mr. Jing Long Zhang, expressed his gratitude regarding the Biblical interpretation of the word "communion" during the consultation. He stressed that every effort will be made to bring Christians from China more effectively into this fellowship. The General Secretary welcomed Mr. Jing. He noted that the China Christian Council shows very clearly that our definition of communion has not hindered the Council in the post-denominational context to relate constructively to the LWF. In this way, it is underscored that we are ecumenically committed.

The General Secretary reacted to the discussion. He expressed how moved he was to hear voices from around the world. It is the first time that we have had that opportunity to hear what communion is about.

The General Secretary went on to say that challenges are welcomed and we have to respond to them. They are the mission of the Church defined by the people themselves: their longings, their faith. If we as church leaders, in our diocese, in our country turn into ourselves and make selfishness the trademark, it is a denial of what Jesus Christ has said about the Church. Openness, invitation, grace not judgment, inclusiveness, that is what the Church is all about, otherwise the core of the church becomes damaged.

Small Groups/Regional Meetings

Small group discussions and regional meetings were in the agenda for the final plenary session of Day One. See small groups and regional meetings section for Minutes of these discussions (p. 14).

CHURCHES PLANNING FOR COMMUNION

How Communion is Reflected in Our Work
Sunday, 19 June 1994

Bible Study

Presenter: Bishop April U. Larson
Bible Study Text: 1 Corinthians 12:12-27

Deputy General Secretary's Presentation

This plenary session was moderated by Bishop Herbert Chilstrom, ELCA, USA

The Deputy General Secretary, Ms. Christine Grumm, presented her paper (Exhibit D).

In the discussion, the following points were made:

The sentence in para. 13, "the face of Christ confronting us as he moves toward us" was stressed. We are going into the future with this image. The incarnation, the cross and resurrection must be taken as seriously as Pentecost.

Referring to Attachment A, para. 5, "holistic approach to ministry", it was pointed out that the "mission and evangelism" approach is often neglected. The refugees in Malawi were mentioned as an example of this. They receive material (food) but not spiritual help. One of the crucial issues, therefore, is how do we respond to the whole person?

Referring to para. 28, modern communication technology has to serve all people, not only LWF.

With regard to the future of the LWF, the spiritual dimension is very important. The gospel must be brought to an increasingly secularized world.

With regard to finances, it was pointed out that the churches in Germany are facing a new experience. They have reached the limits of growth. Many projects must be financed outside the church tax. There is less money but more requests for help. New challenges are coming from Eastern Europe. One of the tasks of the churches is to broaden the vision of people for the need of others. How do we become a missionary movement in the North?

People agree when questions of future planning are analyzed theologically. However, the difficulty comes with implementation since this involves resources. Many projects cannot be carried out because of the lack of resources. The needs of the various regions have to be carefully analyzed and balanced against each other.

Workshops

Seven workshops were made available to consultation participants. See workshop section for summary of the discussions.

Regional and Council Communion Experience

This plenary session was moderated by Bishop Herbert Chilstrom, ELCA, USA

Presentation by Rev. Prasanna Kumari,(India) (Exhibit G1)

Presentation by Archbishop John Vikström,(Finland) (Exhibit G2)

Presentation by Bishop Medardo Gomez, (El Salvador) (Summary of the presentation Exhibit G3)

Presentation by Bishop Dr. David L. Windibiziri(Nigeria)(Exhibit G4)

CHURCHES CELEBRATING COMMUNION

Looking Towards the 1997 Assembly and a 50th Anniversary
Monday, 20 June 1994

Bible Study

Presenter: Professor N. Kiyoshige
Bible Study Text: 1 John 1: 1-7

Hong Kong – The 1997 Assembly

This plenary session was moderated by President Gottfried Brakemeier

Presentation by Dr. Kai Yuen Chan, Dr. Tak Ho Lam, Rev. Josephine Tso, President Poon-ki Sit

Dr. Kai Yuen Chan presented a paper on the forthcoming Assembly in Hong Kong (Exhibit I). This was followed by a film.

In the discussion, the following points were made:

The situation in Hong Kong is changing, but we must not forget that Jesus Christ remains a constant. The churches must be informed about these changes as a challenge for more missionary work.

The 50th anniversary of the LWF, which we will celebrate at the Assembly, will provide a good opportunity to announce our future program emphases. However, concern was expressed as to whether an Assembly can discuss in depth questions which need decisions.

With regard to the concept of communion, it was asked why the five small churches in Hong Kong cannot become one church. In response, it was indicated that while all five churches have grown out of different backgrounds, they are now working closely together. Moreover, the churches in Hong Kong and China are cooperating closely

The LWF will be the first large church body to hold a meeting in Hong Kong after it becomes part of China. As 90% of the population is non-Christian, the message of Christ should be clearly projected in the theme of the Assembly.

The situation is complicated with two economic systems in one region, and it was suggested that the theme should therefore highlight a central Christian experience

The Chinese understanding of spirituality is different from the spirituality in other Asian countries. How can we capture the input of the whole of Asia?

The message of the Assembly should be contextualized. Jesus expressed solidarity with all people, therefore we have to express solidarity as we go to Hong Kong.

As we are coming into a setting where the whole Asian background will be spelled out, the Assembly should address the social-political setting of that continent.

During the Assembly we must take into account questions which are raised by Christians in Hong Kong.

How can we go to Hong Kong where Christians are in minority and where many church leaders and other professionals may have left before 1997? The response was that we have a prophetic mission and our presence is therefore important.

The Assembly in Hong Kong will be a very strong witness of the Gospel to the local congregations. Although many people are leaving Hong Kong, the church membership is increasing. We have now to find ways to train the future leadership.

The General Secretary reported on his meetings with authorities in Hong Kong and China. The Hong Kong Christian Council and the Christian Conference of Asia (CCA) are both welcoming this Assembly. The political authorities have affirmed that they will provide whatever support is needed.

Closing Session – Comments by Participants

This plenary session was moderated by President Gottfried Brakemeier.

Time for comments, questions etc. The General Secretary will present a summary conclusion of this meeting which will be prepared by him together with a listening group. It will in the future be helpful to recall what happened during this consultation and how the LWF should shape its programs.

One participant asked about the special role of such a consultation in the decision-making process of the LWF. Although "officially" there may be no place for such a consultation, he was grateful for this opportunity because, since the new structure, communication between Geneva and the members churches has not been as strong as before. He proposed more such meetings in the future.

Planning for the Hong Kong Assembly will not be easy and, therefore, adequate time must be given for preparations. The participant was happy to hear about the planning priorities but noted the lack of self-critical evaluation in the present system. Also the way of working should be redefined. A participant asked that German language not be overlooked.

Although this consultation is not official, there is a need to say something about Bosnia and Rwanda. If we cannot do this, we must ask the Council to.

In his response, the General Secretary made the following points:

- When the proposal was made that we would invite the member churches to come together with the Council, it was quite clear that this was not to change the decision-making system which is laid down in the Constitution. The function of this consultation has been defined in various ways. It is an expression of the need for consultation, the wish to listen to each other and seek advice. Someone must hear that advice and counsel. The Council which begins tomorrow will receive material from the working groups and plenary discussions which will then go to their respective program committees for discussion. There will also be a summary; although it will carry only the authority of that of a summary. It will, however, be a reminder of the discussions of this consultation. Finally, since this gathering has no decision-making mandate, we should not enter into the discussion of resolutions and statements.
- The assumption that we have less contacts with the member churches is not shared by the Secretariat.
- Critical experiences have been invited and should be heard.
- With regard to Rwanda and other critical situation, steps have been taken to prepare something for the Council meeting.
- The General Secretary also commented on the subject of finances. He said that financial questions during the consultation had been in the background. If we had not re-structured in Curitiba, we would need a budget of 24 million francs, rather than the current budget of 17 million, which is difficult enough to raise.
- He indicated that there is no intention in the Secretariat to reduce services in German. What we have been trying to say is that other language groups demand equal attention. We are aware of the need and will continue to serve better those in French and Spanish.

Additional comments include the following:

One participant, after expressing thanks for the consultation, commented on the following: the discussion on our common heritage as Lutherans, but many differences in our approach to a variety of issues. The need for a procedure to allow for regular meetings of church leaders; and the limited time to discuss the issues raised and to reach compromises.

One participant said that, although there had been initial doubts about the consultation, it was felt to have been a good experience, especially in the small groups. The participant recommended that there be one consultation between Assemblies and that the Council meetings may be enlarged so that church leaders could participate in it. It was indicated that the new structure does not mean that church leaders do not have any contacts with the LWF. Although financial cuts were necessary, the question was raised whether this was the right way to do it.

One participant felt that the presentation, "Are we willing to risk a common future together?", was most meaningful. It raises challenges between the General Secretary's agenda for communion and Long-Range planning. The participant pointed out the need for the Council to deal with some of these challenges. The out-ward looking agenda is similar to the one we are working with. You are defining the actors. Who are they – local congregations, national churches and LWF as a body. The burning question is: what is the authentic Lutheran response to these issues? How do we translate our Lutheran identity into action?

Another participant said that she realized for the first time that the Lutheran church is truly worldwide. She appreciated the opportunity to meet many people she had not met before. She wanted to know how the material dealt with in this consultation would get fed into the system.

One participant asked questions about the number and composition of the Assembly and whether dialogue is taking place with other religions in Asia.

One participant described the consultation as an exercise in communication. We have here people who are involved in the life of the church. This is one important fruit of coming together. He mentioned that, during their difficult time in South Africa, the LWF was made real through communication – letters, visits by staff, pastoral visits.

One participant from Africa was grateful for the consultation given their past isolation from the LWF and even other churches in his home country. Now that his church is a member of the LWF, they have been able to receive scholarships and cooperate on development.

One participant was also grateful for the consultation which he described as being full of rich experiences. He had one request, namely that if a similar consultation is organized in the future, it would be helpful to have a main theological address which would be important for discussions on Koinonia. This address could be a stimulus for discussions, especially those on structures. The concept of communio needs to be made clearer.

One participant raised three points. First, communion is not a new concept and we are not here to decide whether we want to be a communion but to demonstrate what we are. Second, such a meeting should not be in the Constitution but kept loose. And, third, as regards gospel and culture, in African tradition we believe that life continues after death, therefore there is a need to look more closely at the community of saints.

One participant also expressed gratitude for the consultation. He wanted to underline the importance of the visit of those responsible for coordination, e.g., the visit of Staalsett. As a result of this visit, an ecumenical dialogue (financed by the LWF) took place and enabled them to share concerns. A second dialogue has taken place. The issues discussed during the consultation should strengthen us and encourage us in our commitment.

A participant found the consultation spiritually edifying but complained about the lack of time, especially to share experiences. The discussions only scratched the surface. Although the General Secretary's presentation gave important guidelines for the theological understanding of communion, we did not develop common challenges and common visions.

One participant said that the meeting was good and provided an opportunity for the three female bishops to meet. She stressed that it was also important to meet with the women who work in the Secretariat. She believed that the themes were sometimes abstract and could have been clearer. She echoed the need for more time. She did not know whether contacts between LWF and member churches had improved but asked that this process be repeated with other representatives of the church, e.g., synod members, especially the laity. She is haunted by the call for aid from Africa and believes that issues such as female circumcision should be on the agenda of the Council and the churches.

One participant felt that it was interesting and important as a Council member to be at the consultation. She attended the workshop "Mission and Development", and it convinced her that the creation of the Department for Mission and Development was not only the right decision but entirely important since mission and development, while being different, should not be separated. She pleaded that the church-related agencies of the North would see this and that a holistic understanding would be promoted.

The President, Dr. Brakemeier, agreed that there was much work to be done. There were many expectations yet resources are scarce. He suggested that other ways must be found to combine expectations and needs and to fulfill expectations with available resources. It is something to be discussed and reflected on. He thanked the participants for the input they gave to the work of the staff.

Summary of Discussions

Before presenting the summary of discussions, Dr. G. Staalsett expressed his appreciation for the wonderful experience of communion shared on the evening of Sunday 19 June, and for the gifts he and his family had received. He recalled his many visits to the member churches, the way in which he had been received, and expressed joy that so many of the heads of member churches had been able to accept the invitation to participate in the LWF Church Leaders' Consultation in Geneva. He underlined the reality that due to a disparity of opportunities in the various parts of the world, not all had the occasion to do so before.

The General Secretary hoped the experience had contributed to making relationships between the member churches and the LWF more meaningful and vital. He stressed the importance of communication and the need for reactions, both positive and negative, to LWF actions. In the future, he hoped that the churches would pay greater attention to reports and recommendations arising from LWF meetings and devote time to interpretation and follow-up.

He indicated that it had been a hard decision to limit the consultation to three days due to financial constraints, and that time had not allowed a greater opportunity for a more relaxed sharing of communion. He expressed his regret that the consultation might appear to be an "enclave", isolated from the world. Despite this, events – especially in Rwanda and the former Yugoslavia – had been constantly in the thoughts and prayers of all. While it had not been possible to address such situations directly, he assured the participants that they would be taken up at the Council meeting in the following days.

He concluded his remarks by referring to his joy at being present for the installation of Nelson Mandela as President of the Republic of South Africa. He recalled Mr. Mandela's 27 years in prison, his words of appreciation for the solidarity expressed by the Lutheran churches around the world, and underlined the importance of advocating for justice and freedom from a Christian conviction.

The General Secretary read the summary of discussions, which he had been assisted in preparing by a group of "listeners". To a question concerning a point of order, he remarked that, due to limitations of time, it had not been possible to translate and provide the summary in writing. The document did not have formal status, in that it was neither a message nor a statement from the consultation but rather a summary of the presentations and the discussions. It could be rejected by the participants if it was thought not to be accurate. However, if

accepted, comments/concerns from the final session would be incorporated and a revised version shared with all.

Following the reading, questions were raised in relation to the reference to the ordination of women, appreciation expressed for the inclusion of mission and evangelism and emphasis on the ministry of the laity, and suggestions made for improvement and other points to be included.

The President, Dr. Brakemeier, thanked the General Secretary for providing the summary, which was accepted by the consultation. He hoped that the consultation had been meaningful and that this first experience would serve as a lesson from which consequences might be drawn for the future. He concluded by extending gratitude to all who had cooperated in the preparation of the consultation: the General Secretary and the listening group; the Deputy General Secretary and her immediate staff; the LWF headquarters' staff; the Council members for their presence; the translators and interpreters for their excellent work; the stewards; those who had prepared the worship and the workshops; to the World Council of Churches and its staff; to all guests. He expressed the hope that the LWF communion would be strengthened as a result of the consultation and prayed that God would bless the work of various expressions of the LWF.

Small Group Meetings

Times

SMALL GROUP MEETINGS

Small Group 1 Helvetica

Facilitator: Rev. R. Bacher (USA)
Recorder: Dr. H. Mwakabana (Tanzania)

The participants in Group I discussed various aspects of communion. They postulated that most Christian members do not understand and appreciate the spiritual foundations of communion as it is understood in Lutheran church. These spiritual foundations cannot be assumed but must be emphasized and affirmed.

Communion can be very strong at a local level and yet be very weak or practically non-existent beyond the local borders (physical or non-physical borders between one Lutheran congregation and another or one Lutheran church or another). Local congregations need prayer and study materials that promote a better understanding and appreciation of communion.

Communion should not only be talked about but also lived.

Also discussed were various structural models of communion, e.g., prayer and Bible study-based communities and the Christian family.

Small Group 2

Facilitator: Ms. E. Freytag (Germany)
Recorder: Ms. M. Stasius (Germany)

The group began with a discussion of human rights in the former Yugoslavia. The imposition of sanctions, which create grave economic consequences for the population, is regarded as unchristian by representatives from the churches in the region.

After the political changes in Eastern Europe, exchange visits were possible but the material situation is as bad as before. The political changes in Europe, such as the unification process in Germany, necessitate a common understanding of the concept of communion.

The group recommends asking for negotiations with governments to obtain equal rights and privileges for the Lutheran church as obtained by other churches, e.g., the Roman Catholics.

Churches are generally self-centered, lacking in time and energy to provide innovative responses to the social problems prevailing in society. Thus, the church is always trailing after social problems instead of being out ahead and tackling them. There is a need to deal with the issue of youth, especially those who are leaving the churches and joining radical groups that advocate violence to solve social problems.

There is not one single Lutheran identity. The issues of Lutheran identity and ecumenical openness are interrelated.

Small Group 3

Facilitator: Bishop M. Chambron (France)
Recorder: Dr. C. Bouka Coula (Cameroon)

The group discussions centered on four issues: communion of churches, ordination of women, bilateralism, and sharing resources.

In order to better understand our communion, we must struggle against all forms of tribalism, whether ethnic (South), social or doctrinal (North).

In churches which do not yet accept the ordination of women, we must understand the reasons why this acceptance has been delayed.

The group stressed the need to understand the value of bilateral relations in order that these do not become neo-paternalism.

There is a need for balance between mission and development in the sharing of resources, both human and financial. We must also weigh the priorities of each church and give greater priority to the formation of young people.

Small Group 4

Facilitator: Dr. O. Dysthe (Norway)
Recorder: Mr. T. Samuelsson (Sweden)

The discussion was centered on the role of home churches and laity to communion. Many reasons were given for the growth in home churches, e.g., lack of pastors, ethnic Diaspora congregations feel isolated, and lack of real communion at congregation level.

Home churches are good for communion and can be more inclusive. Holy Communion in home churches is practiced but controversial.

Growing role of laity, especially in places lacking pastors or because of political system, e.g., China and Ethiopia. The Lutheran Church in Ethiopia (EECMY) has 44,000 registered laypeople. Laity may be ahead of pastors because laypeople are often not stuck on the tradition of the church.

The group suggested that South Africa be highlighted in plenary and celebrated.

Small Group 5

Facilitator: Ms. A. Edeling Unger (Germany)
Recorder: Ms. R. Dinger (Germany)

What responsibilities has the Lutheran communion vis-à-vis society?

The discussion began with this question and continued with concrete examples.

- There is no such thing as a general communion responsibility towards society, but rather, different situations (Croatia, Norway, South Africa) show what communion means in each context.
- The LWF should conform to those situations in which its member churches and their congregations are located.
- Communion means proclamation of the Biblical image of human beings (human being in God's eyes) as a release from various forms of societal pressure (pressure to perform, unemployment, discrimination of minorities in any form etc.).
- Responsibility for the marginalized (social services etc.)is very important. But we also need to take a position on the question of people leaving the church, church tax etc.
- The LWF as a "communion of churches" can, if it proceeds cautiously, take position in many situations where a local church cannot raise its voice, but we must be careful that the communion of churches does not aggravate the problem rather than solving it.

Small Group 6

Facilitator: Rev. M. Garcia Bachmann (Argentina)
Recorder: Mr. F. Canelos (Ecuador)

The meaning of communion and the role of laity in communion were discussed by Group 6.

The participants viewed the task of churches and LWF as perfecting the already existing communio through concrete and symbolic expressions. Cultural and socioeconomic differences are obstacles to the implementation of communion. Financial matters are not the center of the issue of how to strengthen the communio but rather the sharing of resources is at the centre of the discussion.

The role of laity in communion is of relevance, especially when considering the Lutheran tradition of the universal priesthood of all believers. The Bishops/Presidents and Pastors are called to recognize the laity and to promote their participation at all levels, including decision-making.

Small Group 7

Facilitator: Mr. S. Goolsarran (Guyana)
Recorder: Ms. S. Holloway (USA)

Group 7 grappled with the question, "What does communion really mean?" Its members stressed that the word must be used with care since its has different connotations. Moreover, its theological implications are not always clear in local church. More work is needed on communion with fellow Lutherans.

Communion is inclusive. Living it out becomes a struggle in areas such as the ordination of women. However, we must continue to live in communion even while identifying areas of disagreement.

One step in coming to communion is to have churches know each other better and to share resources, such as programs, as well as their strengths and weaknesses.

Also discussed were the implications of moving pastors across borders, e.g., clarifying what the Lutheran identity means in different parts of the world, especially Eastern Europe and other former Communist countries.

While discussing communion with people of other faiths, it was felt that further theological study is needed on the issue of baptism as a requirement to be part of communion.

As regards the future, the next 10 years or so, what practical and constitutional changes will have to take place in order to create a Lutheran World Communion?

Small Group 8

Facilitator: President G. Brakemeier (Brazil)
Recorder: Ms. A. Ucko (Sweden)

The group discussion focused on communion and how to relate ecumenically at different levels, e.g., locally, nationally and internationally.

The group discussed obstacles to communion, including language, communication and finances. The concepts "structure" and "communio" should not be mixed. Communio should be discussed first and then, as another agenda, look at structures that are appropriate to achieving communion.

Its members suggested that the General Secretary's paper be recommended for study in the member churches since its content was very comprehensive and needed deeper study.

Small Group 9

Facilitator: Dr. K. Baerwald (USA)
Recorder: Rev. A. Simeso (Ethiopia)

The members of Group 9 discussed their understanding of communion. Among the points that emerged were that communion should be based on interdependence rather than dependence, and mutual accountability. Diversity – cultural and linguistic – should be appreciated and understood and not viewed as a threat. Above all, communion should be spiritually and Biblically based.

The group sensed a need for follow up regional and local meetings and discussions to continue the process of understanding communion.

Small Group 10

Facilitator: Dr. A. Fernandez Arlt (Argentina)
Recorder: Rev. S. Schneider (Brazil)

Group 10 discussed obstacles to communio. Local and regional experiences were shared. The participants in this group formulated that cultural, socioeconomic and ethnic factors can be obstacles to communio. The exercise of economic power was viewed as prejudicing the implementation of communion.

The group raised the issue of effective sharing of resources between rich and poor churches. The practice of partnership between North and South was given as a good example of ways to share resources. Human and spiritual resources should also be shared and strongly supported by LWF.

Small Group 11

Facilitator: Mr. J. Ernstson (Sweden)
Recorder: Ms. K. Makundi (Tanzania)

The discussion focused on an understanding of communion and some obstacles to communion, including language and form.

The group's definitions of communion included "a gift from God to the world" and "working together and sharing". Communion does not change, but its expressions and structures change.

The groups wondered why communion was being discussed now and raised certain questions: Does bilateralism undermine communion? Does power play a role in bilateralism?

Small Group 12

Facilitator: Bishop Z. Kahuthu (Kenya)
Recorder: Ms. C. Birkland (USA)

Group 12 identified certain constraints to communion, e.g., human-made structures, interests, and divisive relationships.

The group members viewed communion as meaning acceptance and giving as well as receiving. Communion that looks inward is a sick or dead communion. In communion, self-interest must be sacrificed for the good of the whole. A person is molded by the personal experience of communion.

Small Group 13

Facilitator: Rev. A. Pangyanszky (Hungary)
Recorder: Dr. T. Batong (Philippines)

Group 13 viewed communion as building collegiality. To its members, personal relations were an important element in bridging closer relationships. An example of this would be a one-to-one dialogue which was done as an exercise in the group.

Exercising communion involves transparency in all levels of decision-making. This includes providing opportunities for individuals and sectors in the church to express themselves.

The voice of the church is necessary to deal with issues of women's rights, e.g., the reported circumcision of women in some parts of Africa. Awareness-building must be part of the educational tools to increase knowledge related to medical and health problems. The members suggested that the LWF Council could act on the issue of female circumcision in the form of a statement or resolution.

Small Group 14

Facilitator: Ms. S. Tung (Taiwan)
Recorder: Mr. U. Torm (Denmark)

The group's discussion focused on the ways in which the communion of the Lutheran church is different from communion of other denominations, the Lutheran church's relationship to and fellowship with other Christian churches, and the inclusiveness of communion. Also discussed was the ordination of women.

Small Group 15

Facilitator: Rev. S. Udofia (Nigeria)
Recorder: Rev. B. Gudmundsson (Iceland)

Group 15 discussed the concept of communion, as well as some of the problems and obstacles to communion. The 13 participants examined how the concept of communion has changed. A distinction is needed between the Lutheran Communion and the Lutheran Federation.

Some of the obstacles to communion discussed included: sharing resources, lack of real acceptance of the concept of interdependence, concentration on one's own church, paternalism, nationalism and ethnicity.

Small Group 16

Facilitator: Rev. Isac Moon (India)
Recorder: Dr. O-P. Lassila (Finland)

Different aspects of communion, both theological and practical, were discussed.

It was noted that the concept of communio/Koinonia was introduced at the Budapest Assembly in 1984 and was rather heavily criticized in the beginning. Now, ten years later, communio is unanimously accepted as a Biblical term which can be applied to the LWF.

Many churches experience the richness of Lutheran communion. Mutual accountability was recognized as a central and helpful critical aspect and tool for improving communion.

The group also discussed the other (majority) religions, e.g., in Asia, as a specific challenge for implementing communion. However, the biggest challenge to communion is within ourselves.

Small Group 17

Facilitator: Ms. J. van der Sluis-Reuvers (Netherlands)
Recorder: Dr. H. Holze (Germany)

Group 17 discussed both the different levels of communion and the spirituality of communion.

The participants distinguished between three different levels of communion: the parish level, the region, and worldwide. They viewed all these levels of communion as being equally important.

The sharing of material resources is very important but it should not overshadow the predominately spiritual dimension of communion. In the present time of secularization, it is essential for Christians to recover the spirituality of communion.

Regional Meetings

REGIONAL MEETINGS

Europe – Group I

Facilitator: Bishop A. Aarflot, (Norway)

The meeting focused primarily on partnership relations and coordination. The following points were made:

There are various concepts of partnership but there is a need for coordination.

In some churches there is a trend towards increasing bilateral relationships which might create dependency.

Partnerships should not be seen in terms of financial support but should encourage the aspect of giving and receiving.

Three-sided partnerships are emerging, e.g., among two European churches/congregations and one church/congregation in the South.

Ecumenical partnerships should be further increased.

There is a need for a strategy of various kinds and concepts of partnerships in the churches.

Guidelines for partnership need to be worked out for the churches and shared through LWF with other churches.

The group also discussed various LWF projects and programs, including the work of the DMD Europe Desk. The DMD Secretary for Women in Church and Society presented some of the concerns and challenges of women in Europe.

The subject of the current sub-regions in Europe was discussed but it is a subject which needs to be discussed jointly all over Europe with the LWF assuming a coordinating role.

Europe – Group II

Facilitator: Bishop C. Klein, (Romania)

The discussions focused mainly on partnership relations between the LWF member churches in Europe and its coordination. The following points were made:

The importance of bilateral (or trilateral) relations which include contacts on the congregational level. These contacts should be seen as part of the communio.

Partnership doesn't only mean financial support but also mutual sharing. Reports included the different kinds of partnership relations.

Sub-regional cooperation, such as "Danube" and "Nordic" conferences, should be promoted.

Coordination is needed with the increasing bilateral and sub-regional relationships.

The Europe Secretary explained briefly the LWF project system and he reported on the most important LWF programs in Europe. The DMD Secretary for Communication Consultancy presented information about the LWF communication services in Europe and the LWF Leadership Training Program for Younger Women.

Latin America and the Caribbean

Facilitator: Bishop W. Gorski (Chile)

The participants received the minutes of the Bishops and Presidents Conference (COP). They identified regional expressions of communio, e.g., the practice of solidarity and support in situations of crisis; regional exchange of personnel; pastoral letters; and exchange programs of pastors. A number of questions arose related to the regional expressions of communio.

The churches are processing and adding their own understanding and experiences of communio based on the results of the COP meeting. The answers will be available by the end of 1994.

The Caribbean delegates, namely Guyana and Surinam, expressed their feelings of isolation and the group extended an invitation to have representatives of both churches attend future meetings of the Conference of Bishops and Presidents.

North America

Facilitator: Ms. J. Brewer (Canada)

The discussion focused on the concept of communio in relation to the region. The following points were made:

The link between Stewardship and communio is a helpful one for understanding the North American region.

The role of culture in relation to the task of the church is not easy, e.g., female circumcision. One cannot dictate cultural change from outside but must rely on slow change and education.

The developments with the Lutheran Church Missouri Synod must be better understood.

The role and function of national committees are unclear, especially in North America where there are few churches.

North Americans Lutherans know little about LWF; it is experienced as an "overseas" organization.

The discussion points brought up more basic issues of North/South, donor/recipient and the sharing of all of the gifts of the communio.

Africa

Facilitator: Bishop M. Buthelezi (South Africa)

The members commented on the theme, "Churches Living in Communion".

One member pointed out that the concept of communion is not a new thing and some churches in Africa has gone further to have practical manifestations of communion.

The question of gender has not been addressed enough by all churches. A call was therefore made to the church leaders to involve women in all aspects of church life, e.g., decision-making bodies.

The role and participation of lay people in the life of the church were also discussed.

The Assistant Secretary for Africa desk made reference to the document from the meeting of Church Leaders in Limuru in 1992, and also a document from the Committee of Five who were to work out the modalities for the All African Lutheran Churches Co-ordination Office (AALCCO).

The appointed chairpersons gave brief reports on the sub-regions: West Africa, Southern Africa, and Central and Eastern Africa.

The staff of the LWF/World Service briefed members on the activities that are being carried out in Rwanda and Burundi among over 250,000 refugees.

The Assistant Secretary for Africa desk briefed members on the documents on Church endorsement and criteria/LWF priorities.

Dr. Noël Rabemanantsoa gave a farewell address.

Asia

Facilitator: Mr. S. Sit (Hong Kong)

The group discussed the General Secretary's paper.

Discussions centered on financial issues and the question, "Who sets the agenda?"

The document prepared by the ad hoc committee and staff was distributed.

Information was given on the following topics but, due to time constraints, no discussion was possible: leadership training for young women; general criteria for DMD projects and programs; and LWF priorities until the year 1997.

Workshops

WORKSHOPS

Leadership and Participation of Men and Women in the Church

Presenters: Dr. M. Kanyoro, Dr. M. Root, Rev. V. Cortez, Bishop J. Johnson, Professor G. Kretschmar, Rev. Yadessa Daba

While the focus of this workshop was on leadership and participation of women and men, the wider nature of the issues was noted. Attention needs to be given to participation in the various aspects of the church's life by youth, those with special disabilities, and blue-collar workers.

The participants agreed that the participation of both women and men in leadership was desirable and there was no opposition to the ordination of women. They discussed these issues within the context of their own churches. However, there was some disagreement on whether the participation of women in leadership was still an issue in the churches.

Various barriers to the participation of women were noted, mostly as a function of the surrounding culture. There was also discussion of what needs to be done in terms of training and programs to encourage women's participation.

Mission and Development: A Holistic Approach to Ministry

Presenters: Rev. S. Schneider, Mr. U. Torm, Mr. T. Samuelsson, Ms. R. Samuel

The Facilitator quoted from the Deputy General Secretary's paper, "Overarching Goal for the LWF", page 1, Item: Program Priorities, (5) "Lift up and emphasize a holistic approach to ministry that includes the exploring of interconnection between mission and development as ministries are developed".

The discussions were based on the understanding of development as a process and a mechanism of setting free the community's potential for self-affirmation and meaningful growth, and as such a consequence and integral part of God's mission. The participants were informed about some difficulties the DMD is facing in submitting project applications from member churches for funding to church-related development agencies. Examples from Brazil, India and Africa were given by staff, where the holistic approach given by the applicants is not perceived as pertinent to the agencies' mandates, some of which receive governmental money to finance projects.

The participants reacted with local examples in Southern churches where there is the understanding that mission and development cannot be separated. There were also cases where Southern churches are being asked by governments to implement development projects. There is a need to promote more exchange of experiences on a South-South basis. Sharing of resources should not be restricted to finances, but should also include personnel; the North can serve as a bridge for the exchange.

Representatives from African churches emphasized that the process of Islamization in their countries has to be taken seriously by the LWF. Moslems are using development projects in the area of education and health to convert people.

They concluded that the mission mandate cannot be understood as a privilege for some Northern mission agencies, but as a responsibility of each local church.

Justification and Justice

Presenters: Dr. V. Mortensen, Dr. Y. Tesfai

This workshop dealt with the theological and practical concerns arising from the participants' contexts.

Some of the points of discussion can be summarized as follows:

Justification has become an ecumenical, socio-political and ecological issue. Its relevance to these areas is becoming visible.

This relevance is also visible when one considers the JPIC process. The issue of land, life, peace and justice are all related to this process.

When dealing with questions of justice – be they economic, social or political – the need to involve experts on these issues was called for. Theological reflection must be accompanied and informed by expertise in these areas.

The questions of justification and justice become very important issues in light of the growing gap between the rich and the poor within and among countries.

In the discussion of justice – especially economic justice – not only the North-South but the South-South relationship must be explored. The question of why or how some countries in the south "develop" in economic and other terms must be addressed.

Exploitation of the natural resources in some countries (in Africa) must also be dealt with when the issue of justice is being discussed.

Justice in relation to the disappointment experienced in connection with international trade (Estonia), loss of social services (Hungary) and the misuse of war by some powers (Croatia) was highlighted.

The need of each society (capitalist, socialist, etc.) to create social structures based on justice is indispensable. Otherwise no system is secure.

The participants expressed their satisfaction with the fruits of their discussions.

Conflict Resolution

Presenters: Dr. T. Batong, Dr. C. Bouka Coula, Dr. O-P. Lassila, Dr. H. Mwakabana

This workshop examined two case studies: the Slovak Republic (Dr. Julius Filo) and Papua New Guinea (Bishop David Piso).

The Slovak Republic: In the new situation in Eastern Europe, conflicts in the churches have often to do with the following issues: (1) theological/doctrinal problems, e.g., tensions between the Lutheran orthodoxy and the pietistic movements; (2) political tensions, especially how to evaluate the past and the decisions made by the church leadership controlled by Communist regimes; and (3) generational problems, e.g., differing opinions between older and younger generations about worship.

Papua New Guinea: The case study of Papua New Guinea is a positive example of conflict resolution. Quite recently (5 June 1994), the conflict on church leadership in the Gutnius Lutheran Church (PNG) has been solved. In this reconciliation process, the LWF played a mediating role.

The participants also discussed the following issues: (1) the "maternal syndrome", i.e., conflicts between the "mother church" and new churches; (2) the need for education toward tolerance; (3) promoting dialogue and talking with one another on difficult issues; and (4) the need for information about conflicts, while respecting confidential matters.

Justice and Human Rights: A Case Study on Rwanda

Presenters: Dr. R. Larson, Ms. A. Ucko, Mr. D. Frado, Mr. A. Simeso

The participants in this workshop grappled with the question of what are the appropriate ways for the church to intervene when human rights are violated, especially in cases such as Rwanda. Churches should try to speak with one voice to the international community when they agree that violations have occurred.

They also tried to answer the question of what churches can do to try to avoid human rights violations or at least try to prevent violence from breaking out. Some said that this was possible, while others disagreed. The latter said it was difficult to separate the good from the evil.

The participants believed that there is a need to dig deeper into the root causes of why atrocities occur and who is supplying the arms used.

They also discussed the question of sanctions and the burden of sanctions on the general population. Despite humanitarian exemptions, it is often the poorest who are most affected and this, in turn, is felt by the churches.

The Bishop's Ministry

Presenters: Dr. E. Brand, Dr. H. Holze

Eugene Brand and Heinrich Holze presented their papers regarding the ministry of the bishop in the early church and within the ecumenical discussion (Exhibit F3).

In the discussion, the following two aspects were of importance:

The Lutheran tradition has spoken of one ministry: the ministry of Word and sacraments (cf. Confessio Augustana 7). All who are baptized bear responsibility for this ministry, though only those who are called and ordained may exercise it publicly.

Lutherans have not regarded bishops in historic succession as essential for the church, though some Lutheran churches lay claim to having preserved that succession. This has not meant, however, that they could not fully recognize the ministries of the other churches of the Lutheran communion. The necessary ministry of oversight (episcopé), exercised personally, has been regarded as more important than the title given those who exercise that ministry. The succession, interpreted in the broad sense (as it was in the Early Church), may be a sign of apostolicity and unity of the church. But Lutherans have maintained that the essence of the apostolic nature of the Church is its faithfulness in proclaiming the apostolic gospel.

One Gospel – Many Cultures

Presenters: Ms. S. Holloway, Rev. B. Gudmundsson, Rev. A. Stauffer

The participants divided themselves into two subgroups for discussion, Group A with emphasis on worship and Group B with emphasis on Christian education and communication.

The participants in Group A discussed how to make liturgy more relevant to non-Europeans, e.g., the use of national musical instruments. They also discussed how to make baptism more meaningful in different cultures. They concluded that education is needed for people to enjoy Christian symbols and that the people themselves should take the initiative to contextualized their worship.

Group B examined the questions, "How do we in our settings go about the question of "inculturization" advocated by the LWF Council in Madras, as we communicate the Good News or go out teaching to those who not have

heard?", "Should Christianity in my land be determined by my culture?", and "How do I deal with the unavoidable conflicts between Gospel and Culture?" The participants felt that one has to know one's culture and the Gospel well enough before speaking out on these issues. We have to accept the diversity of different cultures, meet those with honesty and openness and make use of the expressions which bring us to Christ. Above all, the Good News should communicate the love of God in such a way as to create channels which make it possible to transform the culture for the benefit of those who live there.

Appendices

THE GENERAL SECRETARY'S SUMMARY OF DISCUSSIONS AT THE LWF CHURCH LEADER'S CONSULTATION – JUNE 1994

In its assembly in Curitiba in 1990, the Lutheran World Federation declared that it was a communion of churches in altar and pulpit fellowship. We understand ourselves as one in confession and witness, and seek to live a common life in and through our diversity. Just over half way from the 1990 LWF Assembly to the next Assembly in 1997 to take place in Hong Kong on the occasion of the 50th anniversary of the Federation, the Council of the LWF and over one hundred bishops and other leaders of Lutheran churches, ecumenical observers and guests came together in June, 1994 to reflect on the Lutheran communion, its state, its mission, and its tasks.

I. The Source of Our Communion

The reality of the communion that binds us together was affirmed. The Curitiba decision was the unquestioned background of discussion. In addition, the foundation of that communion was affirmed repeatedly: in the opening sermon by LWF President Gottfried Brakemeier, in the presentation by General Secretary Gunnar Staalsett, and in statements and comments by the church leaders. We are bound together by the one Lord, one faith, one baptism, the shared bread and wine of the Eucharist. The wide-ranging discussions were anchored and shaped by the confidence with wich speakers alluded to these Scriptural foundations of our Trinitarian understanding of the faith and the church. In a time of intense theological questioning, such a witness to this confessional ground of our communion is of great significance.

II. The Experience of Communion

The council and church leaders came together now to discuss the concrete forms life in communion is taking. People spoke from their experiences. Communion is a gift, but a living gift, a gift which we must live out and must live into. This life was at the center of the deliberations. Inevitably, this life is diverse, with bright spots, shadows, and areas of darkness. Life in communion is life under the Cross and the Resurrection.

1. Some spoke of the joys and conflicts in new forms of community life.

2. The experience of this meeting itself, a unique event in Lutheranism, was lifted up as a precious moment of communion.

3. Some spoke of unity in the face of governmental, religious and ethical tensions with or even opposition to the churches. Experience has shown, however, that unity in the face of external threats can be followed by the appearance of new and old separations when the tensions relax.

4. Others emphasized the unity which has, on occasion, developed out of common action in service to human need. Such action has brought us together among ourselves, with other Christians and other persons of good will. On other occasions, however, disagreements on matters of strategy and ethical principle have blocked common action.

5. We celebrate the cultural, linguistic, ethnic and historical diversity of our communion, but these differences can be painful in some situations, especially in the transition from violent conflict to peace. Most darkly, divisions caused by ethnic and national animosities and by economic exploitation undermine our common life. Economic disparities and transitions to different economic systems have continued to encumber the communion and to inhibit the building of sustainable communities.

6. While we often speak of the Lutheran communion, in fact there remain Lutheran churches who still believe that they cannot join us in the Eucharist nor the life we share in the LWF. In some local settings, this division is an obstacle to mission and needs to be addressed theologically.

7. At meetings of the LWF, we often celebrate the ordained ministry of women. The churches which have ordained women have found their ministry and enrichment of their lives. But not all our churches ordain

women. In addition, ordained women experience too often less than full acceptance at either the local and national level. Within the wider oikumene, a more inclusive ordained ministry forms a common commitment with some traditions, while others are hodling fast to an exclusively male priesthood. This issue remains on the ecumenical agenda.

8. It was not surprising that the nature and function of the office of leadership in our churches came to the fore. This issue calls for further consultation within the communion and in the ecumenical context.

9. The pursuit of closer communion with other Christians has been and remains an important task of the LWF. The greater realization of a common life has been source of joy. We recognize however, not only the distance still to be traveled but are increasingly sober about the dimensions of the obstacles still to be overcome.

While comments did not suppress worries and concerns, a spirit of hope was pervasive throughout the discussions.

III. Items on An Agenda for Communion

"Agenda" means literally "things to be done." An important part of the consultation was devoted to concerns for the future, including both comprehensive visions that address the spirit in which we live together in communion and the specific processes of longe-range planning. Among the concerns noted by church leaders and council members were:

1. The continuing centrality of mission and evangelism was noted with emphasis by church leaders from South and North, East and West. What is the relationship of evangelism to the whole of the work of the communion, especially with respect to development ? A strong consensus was evident in the need for a holistic mission of witness and service, seeing mission and development together.

2. Communion is expressed in sharing spiritual, human and material gifts. How can just and mutually enriching relations of partnership be sustained in our communion ? Problems have been identified with bilateralism, including new forms of paternalism and abuse of power. While the positive commitments associated with bilateralism were appreciated, it was underscored that churches also need a system of global and multilateral coordination and support.

3. Communion requires mutual accountability, including mutual sharing and transparency in decision-making when it affects another member church. What structures and practices can aid mutual accountability while avoiding undue centralization ?

4. We speak the language of "unity and diversity". What does this mean practically ? We have embarked on the road to different regional expressions which enhance the global expression of the LWF. How can the local and regional expressions of communion complement one another and strengthen global ministry? This will be one of the challenges as the LWF now takes concrete steps towards regionalization.

5. We affirm the need for contemporary forms of spirituality. How can communion grow out of and further spiritual renewal, especially at the local level ? What study and devotional materials could be developed and shared ?

6. We have strongly affirmed the ministry of the churches for justice and human dignity. With the tragic events in Rwanda and other places fresh in our minds, we struggle with the issue of how church can intervene when human rights are so grossly violated ? We appreciated the role of the churches in trying to prevent violence from breaking out and affirmed our commitment to try to protect human rights and dignity in situations where acts of inhumanity are rampant. Also, how can the church effectively address long-standing inequalities and injustices against women as well as their oppression and harassment ? Among the issues the church leaders supported was the strong plea of African women against female circumcision.

7. Mission is especially challenged in secular situations and pluralistic societies. Christian witness is often stifled by secularism, consumerism and aggressive forms of fundamentalism which seek a religiously uniform society. Some recent expressions of Islam, Hinduism and Christianity pose a threat in this respect.

8. The Lutheran tradition has repeatedly spoken of its commitment to the priesthood of all the baptized. Even

so, we recognize the lack of lay involvment in many aspects of the church (worship, leadership, decision-making). We need better ways of realizing a communion of the many gifts within God's people, respecting the specific gifts of lay ministry, ordained ministry and leadership.

9. We have often erected barriers to the participation of some members of the communion. Women have been excluded; the insights of youth dismissed. A communion which is true to Jesus' solidarity with all people must make positive efforts to affirm the involvement of these persons in its life.

10. The gifts and the problems of "the disabled" have frequently been ignored. The efforts that need to be made to enhance their participation in church and society have too often been neglected. This neglect should be addressed with greater determination by the churches.

11. The church leaders heard with great appreciation a report from the Lutheran churches in Hong Kong on preparations for the next Assembly. The theme should give a clear indication of our identity as a witnessing and sharing communion, taking into consideration the context of the Assembly and the life of the Christian churches in this vast continent.

12. Appreciation was expressed about this first meeting of leaders of the member churches of the Lutheran World Federation. While its informal and consultative nature was recognized, it was valued as an opportunity for exchange, inspiration and expression of our global communion. Suggestions were heard that such event might take place once between every Assembly and that different modalities should be examined.

"Things to be done" are the challenges we face today. The threat to life in communion is that the Church will turn in on itself and not take up the tasks before it. Communion must always be open to the Lord in whom we live and the world which we are. As we live more deeply into communion, we never fully realize life in the inexhaustible riches of God. As we move into this unfinished agenda, we move with the Holy Spirit toward the Christ who is our present and our future.

ANNOTATED AGENDA

Saturday June 18, 1994

CHURCHES LIVING IN COMMUNION
Theological and Practical Implications of Living in Communion

08.30 - 10.00 Opening Worship (Ecumenical Center, Chapel)

Preacher: President Gottfried Brakemeier (EXHIBIT A)
Presider: Archbishop Gunnar Weman

10.00 - 10.30 Break

10.30 - 10.50 Welcome & Description of Program (Assembly Hall)

Moderator: President Gottfried Brakemeier
Welcome: President Gottfried Brakemeier

Program Description: Deputy General Secretary
Ms. Christine Grumm

10.50 - 11.30 General Secretary's Presentation
General Secretary Gunnar Staalsett (EXHIBIT B)

11.30 - 12.30 Plenary Discussion
(Response to the Presentation)

12.30 - 14.00 Lunch

14.00 - 16.00 Plenary Session (Assembly Hall)
Regional & Council Communion Experience in response to the General Secretary's address.

Moderator: Bishop Herbert Chilstrom

To begin this session four participants in the consultation have been asked to give presentations on their communion experience in their particular setting.

Presentations by: Bishop Julius Paul, Sister Anna-Maria aus der Wiesche, Ms. Parmata Ishaya, Bishop Kleopas Dumeni (EXHIBIT C)

16.00 - 16.30 Break

16.30 - 18.00 Small Group Discussions

Each participant will be assigned to a small group for more in-depth and detailed discussion of the focus questions as well as the daily presentations. The small groups will discuss the focus questions from the perspective of their own particular setting. A group Facilitator and recorder will be assigned to each group.

The number of the small group to which you have been assigned is listed on your name tag. See attached room plan for the small group discussions. A steward will accompany the group to the meeting room.

18.00 - 19.30 Dinner

20.00 Regional Meetings

These meetings will allow for participants to identify heir own expressions of communion within a regional context as well as to highlight pressing issues impacting the churches in that region.

The regions will meet in the following meeting rooms:

(Europe Region: Due to the large number of of participants in the Europe Region, the region will be divided into two discussion groups. Please check the back of your badge to see to which group (1 or 2) you have been assigned).

Asia: Cafeteria
Latin America: Salève 8
Europe 2: Lac 4
Africa: Jura 1
Europe 1: Jura 2+3
North America: Cabinet Room

The facilitators for the regional meetings will be:

Asia: Rev. Prasanna Kumari
Africa: Bishop Manas Buthelezi
Latin America: Bishop William Gorski
North America: Ms. Jane Brewer
Europe 1: Bishop Christoph Klein
Europe 2: Bishop Andreas Aarflot

Sunday June 19, 1994

CHURCHES PLANNING FOR COMMUNION
How Communion is Reflected In Our Work

08.30 - 09.30 Bible Study & Discussion (Assembly Hall)

Moderator: Bishop April U. Larson

The Bible study text is 1 Corinthians 12:12-27

09.30 - 10.30 Plenary Presentation / Discussion (Assembly Hall)

Moderator: President Gottfried Brakemeier

An overview of the LWF's long range planning process will be presented. The focus questions will assist in the framing of this presentation (EXHIBIT D)

Presentation: Deputy General Secretary, Ms. Christine Grumm

11.00 - 12.30 Worship with Geneva Lutheran Community

Preacher: Bishop Samson Mushemba (EXHIBIT E)
Presider: Rev. Stephen Larson

This worship is being hosted by the various Lutheran congregations in the Geneva area.

12.30 - 14.00 Lunch hosted by the Geneva Lutheran Community

14.00 - 16.00 Workshops

Participants will have an opportunity to choose one of the following eight work shops. A sign-up sheet for the workshops will be available at the Reception desk. (EXHIBIT F 1-8). See workshop information sheet for more detailed information.

	Name of Workshop	Meeting Room	Interpretation
	Leadership and Participation	Jura 1	English/Spanish
	Mission and Development- A Holistic Approach to Ministry	Jura 2	English/Spanish
	The Bishop's Ministry (Bischofsamt)	Salève 7	English only
	Who is for Paul and who is for Apollos ? Conflict Resolutions	Salève 9	English only
	Justification and Justice; Liberation and Reconstruction. New Trends in Church and Society	Salève 8	English/German
	Mututal Accountability within Communio: Why ..Who .. and How	Lac 4	English/French
	Justice and Human Rights. A Case Study on Rwanda	Cinema	English/German
	One Gospel-Many Cultures	Jura 3	English

16:00 - 16:30 Break

16.30 - 18.15 Plenary Presentation/Discussion

Moderator: Bishop Herbert Chilstrom

The objective of this session will be to bring the discussion of the entire day together. It will be introduced by four voices from member churches addressing the focus question of the day from their particular setting. Discussion will follow.

Presenters: Rev. Prasanna Kumari, Archbishop John Wikström, Bishop Medardo Gomez Soto, Bishop David Windibiziri (EXHIBIT G 1-4)

19.00 Dinner in honor of the General Secretary Dr. Gunnar Staalsett and Mrs. Unn Eriksen Staalsett at the ILO.
This dinner will take place in the restaurant of the ILO, route des Morillons. It is a 5 minutes walk from the Ecumenical Centre. Stewards will show the way to the ILO.

Monday June 20, 1994

CHURCHES CELEBRATING COMMUNION
Looking Toward the 1997 Assembly and a 50th Anniversary

08.30 - 09.30 Worship in the Chapel

Worship this morning will be done with the Ecumenical Center community.

Preacher: Bishop Horst Hirschler (EXHIBIT H)
Presider: Rev. Anna Makyao

09.30 - 10.30 Bible Study / Discussion

Moderator: Professor Naohiro Kiyoshige

The Bible study text is 1 John 1: 1-7.

10.30 - 11.00 Break

11.00 - 12.00 Presentation (Assembly Hall)

Moderator: Bishop Herbert Chilstrom

The presentation on the Assembly venue/China will be done by participants from the host churches.

Presenters: Dr. Kai Yuen Chan, Dr. Tak Ho Lam, Rev. Josephine Tso,
President Poon-ki Sit(Exhibit I)

12.00 - 13.00 Small Group Discussions

These discussions will focus on the nature and content of the Assembly taking into account the 50th Anniversary of the LWF. Meeting rooms: the same as on Saturday.

13.00 - 14.30 Lunch

14.30 - 17.00 Plenary Discussions and Summary

Moderator: President Gottfried Brakemeier

Concluding Summary and Discussion

17.00 Closing Prayer

LIST OF PARTICIPANTS

REPRESENTATIVES OF MEMBER CHURCHES

*The Participants marked with * are also Council Members*

Bishop
Andreas AARFLOT
Church of Norway
NORWAY

Bishop
Andrej BEREDI*
Church of the Augsburg Confession in Slovenia
YUGOSLAVIA

President
Joël BOBO
Evangelical Lutheran Church of the Central African Republic
CENTRAL AFR. REP.

President
Herbert BURMEISTER
Fed. of Ev. Luth. Churches in Switzerland & Princip. Liechtenstein
SWITZERLAND

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